THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Let everything that hath breath praise the Lord. Praise ye the Lord" (PS. 150: 1, 2, 6).

No. 38, Vol. LXXV. Thursday, September 18, 1913. Price One Penny.

EXPERIENCES.

(BY MISS MOLLIE HIGGINSON.)

(*Continued from page 583.*)

One day my friends were talking with me, and telling me of a girl whom the elders had visited and induced to attend the meetings, and said that what she had heard had so preyed on her mind that she had developed religious mania, and was then in the asylum. They gave me name, dates, and all particulars, telling me that I could not disprove it. I knew nothing about it, but I told them they were wrong, such a name was not on our books at Birmingham, and had it been the "Mormon" doctrine she was investigating a light would have shone upon her, her mind would have been enlightened, and not darkened, and she would have known the truth to her soul's great satisfaction and salvation. I felt that this was so, that no mind could become unhinged whilst searching for the truth as set forth by the doctrines of this Church, where a fulness of truth alone is to be found, and, as I spoke, within my bosom I felt an unusual, burning sensation, and feeling that the presence of the Holy Spirit of God was causing it, I *knew* that my thoughts were right, and after closely investigating the matter, was able to prove to my friends that they were wrong. It was *not* the "Mormon" Church in which she had been interested, although, I believe, the elders had called on her whilst tracting, and requested her to read some of our tracts.

Shortly after this I was taken ill. I had nursed a friend through an attack of asthma and pneumonia, and then fell ill myself. Going home, whilst all unfit to travel, my little remaining strength gave out, and I had to be assisted from the train, carried up to

bed, and for months was quite unable to walk. The home folk asked me would I have the doctor, but I said, "No. Send for the elders." The elders came and administered to me. They showed me that I had gone beyond the strength I knew God had given me, and I should have to pay the penalty; that though I should get better eventually, I should not be well for some time to come. Their words proved true, I could not regain my strength, and to walk was impossible. When I had been this way for about two months, our old doctor was passing through the city in the train, and asked my father how we all were. He said, "Well, all but Mollie, and she is down again," but that I would not have a doctor. A day or two later the doctor called, as though on a casual visit. "Hello, Mollie!" he said, "whatever are you doing lying there?" "Oh!" I said, "I'm having a rest, I'm a bit tired." "What's wrong with you?" "Nothing." "No, there never is, never knew you have anything wrong with you yet. Why didn't you let me know? I might have been able to help you." I told him the elders had administered to me, and that I should be all right some day. "You never mean to tell me you have joined that set," he said, and my! didn't I hear something. "Ah, well!" he said, "let's have a look at you, and see what is wrong." He examined me, but I think was as wise at the end as at the beginning. He told me I was doing quite right, and that nothing but time would effect a cure. "Some day," he said, "you will learn to take an old man's advice, and remember that you were never made to work. I tell you again, as I have told you before, leave the work for those better fitted to do it, there is plenty else for you to do in the world." He advised me, and told me practically the same that the elders told me. "Medicine," he said, "will do you no good, take care of yourself, and you will get about again some day." Shortly after I was again administered to, and promised that I should in the future go forth into the world and be a power for good amongst my fellow men, if only I would be faithful. Again, you see, my watchword sounded in my ears, "Be faithful!"

And now I began to feel stronger and to walk about unaided. My friends entertained stronger hopes that I would soon be in and out amongst them as of old, but just then I had a relapse, and was worse than ever. For three or four days I lay taking no notice of what went on around me. The doctor arrived and did all he could, and I gradually came back from the border-land. When I got well enough to talk, I asked the doctor how long he gave me to lie there. "You know there is nothing the matter with me," I said, "only look, I can't do anything, I can't even sit up. Haven't you got something that will make me strong? that is all I want." He shook his head and said, "Patience, Mollie, it will be some weeks before you can get up, although I give you leave to get up to-day, if you want." "And I have just

got to lie here, have I?" I asked, and to myself I said, "Not if I know it." Two days after, the elders came on a visit and were terribly disappointed at finding me in bed. I asked to be administered to, and felt constrained to say that if they did so I would be better and able to attend a party to which they were going in a fortnight. I thought I saw *doubt* written on their faces, but within my own soul no doubt existed. Had I not prayed that they might come? Had God not moved them to come? Then why doubt? Shortly before the time for them to leave, they came up to me again, to administer to me, and this time I saw what—doubt? Ah, no! Upon their faces I saw a light that had not been there before, I saw they had been to the Great Healer, and had obtained power from Him, and as their hands touched my head I felt the strength I so much needed infusing my body. Those may scoff who like. They may call it hypnotism, magnetism, or any other fine name they please, but I know, and our elders know, that it was none other than the power of God.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick" (Jas. 5: 14, 15). Thus we read in our Bibles, thus we believe, and believing, practice, and thus it is done unto us. God has promised, we believe that promise, and because we believe, we receive fulfilment. I believed our elders held this sacred power from God—the gift of healing—they believed they had the power, our faiths united, and I was healed. The following day I arose from my bed, walked down stairs unaided and out into the garden, and I was at that party, and had spent the week previous with friends, who, while they scoffed at the idea of the "Mormon" elders having the power under God, of healing the sick, were forced to admit that my recovery was marvelous. Yes, and I thank God I have never got worse, but have gradually grown stronger.

About six weeks after this another friend had obtained a recommendation to a Convalescent Home at Scarborough, but when it came to going her doctor would not let her do it. Her mother then said to me, "What's to hinder your going instead, Mollie? You would soon make friends, and a month up there would just set you up." I went; arriving there just at tea-time. Of course, I refused to drink tea. Being asked my reason, I gave the only one I have—"I am a 'Mormon.'" Word quickly passed around that they had a real, live "Mormon" in their midst; but as there were five of us who arrived together, the "Mormon" had not been identified by all, for on going into the Day Room, one of the girls came to me and said, "Do you know what?" "No," I said, "what's wrong now?" "Why, one of the new patients is a 'Mormon'!" "You don't say so! Well, you know I have only just come, how will *I* do for the 'Mormon'?" "Oh! no, it's not you, *you look good.*" "Oh!" I said, "and does that mean that goodness is un-

known amongst the 'Mormons'?" "Oh! you know the 'Mormons' aren't good. Haven't you heard about them?" I thought to myself, if I haven't, I would like to know who has. Just then another girl who had been standing by joined in, and told us how she once attended a "Mormon" meeting, and she said, "I never was so frightened in all my life." "Why?" I asked, "what were you afraid of?" "Don't you know?" she exclaimed, "haven't you heard about them? Those 'Mormon' elders take girls out to America." "Oh!" I said, "and what do they do with them when they get them there?" "I don't quite know," she said, "but I think they marry them." "If you were so afraid," I said, "why did you go to the meeting, and what did you see?" She said the meeting was very nice, indeed, and she had really enjoyed it, and "I would like to go to another." "Did the elders speak to you?" I asked. "Yes," she said, "they shook hands with me when I went in, and said they hoped I would enjoy the meeting." "Well," I said, "I have yet to learn why you were so afraid." "Why," she said, "as soon as the meeting was over, one of the elders got off the platform and started coming down the room. I thought he was coming for me, and I took to my heels and flew for my life down those steps, for I thought he was after me." I thought matters had gone far enough, and so I said, "You may believe those tales you hear, but I can tell you they are nothing but lies. Those 'Mormon' elders do not want you, would not take you with them if you asked them." "Why!" they both said, "do you know anything about them?" "Yes," I answered, "I am the 'Mormon.'" A little later someone asked me if I was going to church, as it was service night. "No," I said, "I never go to service." "Are you a Catholic?" they asked. "No. I am a 'Mormon,'" and had I said, "I am a leper," they could not have fallen back so speedily nor have exhibited more surprise. They wanted to know what the "Mormon" faith was, and I gave them a brief outline till the bell rang for meeting.

Two days afterwards the matron came to me, and asked could she have a few moment's quiet conversation. I said, "Yes," and followed her into a more private room. Arrived there, she astonished me by turning to me and saying, "Is it true that you are a 'Mormon'?" "Yes," I said, "quite true; and I am not ashamed of it, either." "Now," she said, "I don't want any discussion; but whilst you remain here you must agree never to mention your religion." Surprise for a moment held me dumb, surprise that one individual should so try to destroy another's free agency. Keep silence, indeed! on the very subject my footsteps had been directed here to speak about. Not if I knew it. I thought of Peter and John, haled before the judges and forbidden by them to speak in the name of Jesus. I thought of their answer, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4: 19), and I looked her

straight in the face and said, "I refuse your conditions. When I am called upon to speak of my religion, then speak I must; to keep silence is more than I dare promise." "My dear child," she said, "I have lived in the world a great many years longer than you, and no one has ever yet asked me about my religion." No, I thought, nor ever will. "I am not going to discuss it with you," she resumed, "but I must say this, I think 'Mormonism' is disgusting, and I won't have it discussed here, and you must choose between keeping silence or being asked to go home." I am afraid something of the indignation I felt showed on my face. "Nurse," I said, "you know nothing whatever about our religion, and, therefore, have no right to judge. There is not a purer people on all the face of the earth than the 'Mormons,' and he who says otherwise tells lies. Look me in the face and tell me if you see there any signs of evil living." "Oh, no! no!" she said, "I have nothing against you, nothing whatever." "He who speaks against 'Mormonism' speaks against me," I answered, "and again, I say, I refuse to keep silence." "Very well," she said, "I have said my say, and you understand." "Yes," I said, "I understand; but I make no promise to obey." She went at that, and I heard no more from her on the subject. Maybe, in the quiet of her own room she considered that "he who judgeth a matter before he heareth it is not wise."

That evening, at supper, the head nurse came to me and said, "Come to the surgery after supper, will you, I want to talk with you." Oh! dear, I thought, now for another. When supper was over I told the friend I had chosen where I was going. "I don't call it fair, Mollie," she said, "between one and another of them they are giving you no peace. There is one thing, you do not seem to mind much, and you can hold your own." "Practice makes perfect," I said, "I'm used to it; but I can tell you I am not always as calm as I look, for sometimes, when they drag my people's honor in the dust the way they do, I am simply boiling within." "Never mind," she said, "hurry up and get it over, only remember, if they turn you out, you do not go alone. Not one hour will I stay here after you are gone." "What's all this talk about your being a 'Mormon'?" nurse said, when I met her. "Are you one?" "Yes," I said, "I am." "And you have a perfect right to be one if you want; but what do you believe?" "First and foremost," I said, "in purity. We believe that 'our bodies are the temples of the Holy Ghost, and if any man defile the temple of God, him shall God destroy.'" "And is there anything wrong in that?" she queried. "Well, go on." I then gave her a brief outline of our faith, and she listened until I came to the visit of the angel, and then she laughed. "Oh! go away," she said, "that will do. Angels don't visit the earth now-a-days." I had several talks with her before I left, but could not convince her that the ministrations of angels was a necessity of these latter days.

At last "Fast Sunday" came round. I told my friend about it,

and she said, "Mollie, need you keep it? It will only bring down persecution upon your head, and you have already had enough. Does it matter? You are only here for a little time, why not conform?" "Were you to go to a heathen land for a month," I said, "what would you do, would you be a heathen just for the time being, or would you serve your God to the best of your ability? It is true as you say, I am only here for a month. Just think of it, I have only one short month in which to show the world around me the kind of life the 'Mormons' really live. I am here as sole representative of the 'Mormon' Church. I feel that I have a personal interest in the honor of that Church. When I go back and face my brethren and sisters and hear their 'Well, Mollie,' how can I look them in the face if I turn coward now? What matters persecution? At the worst they can but ask me to go home, and that is no disgrace. No! whatever else can be said of Mollie, it shall never be said that she is a coward. Sunday is 'Fast Sunday,' our people will all be keeping it, they trust me, and that trust I will never betray. Say what you will, I am sorry if I seem to treat your loving thought for me as of nothing worth, but 'fast day' I must and will keep." My friend answered, "Keep it, and would that I could see with your eyes." I told nurse on Saturday morning, and asked permission to absent myself from the dining room. "Oh!" she said, "by all means stay away. If you are mad enough to go without food there is no need to aggravate matters by watching others eat; but I will talk with you later." In the evening my friend and I were upstairs when nurse joined us. "Now," she said, "what is this foolish business about fasting?" I told her our views, our reasons for such fasts. She told me I was not strong enough to go without food. "I say nothing to your doing without your ordinary meals," she said, "if you think you are doing right by so doing; but you must take something, some milk or something like that. What do you think the doctor would say if he knew." "Oh!" I said, "I suppose he would tell me I am mad; but that is no news." She tried all ways to get me to alter my mind; but then she did not know the power that upheld me and kept me to my purpose. At last, seeing talking was useless, she said, "Well, if you'll take any advice at all, you will get into bed and stay there until it is time to eat again." Of course, my absence from the dining room was noticed and commented upon, and my friend was asked where I was, and I suppose she defended me right loyally, and upheld the religion that required such things at the hands of its believers.

Sunday morning nurse said to her, "Well, I see you have not induced Mollie to come down. Is she all right, and what is she doing, is she staying in bed?" "No," my friend said, "she has just gone for a bath, then she is going to the Day Room. We are not going out to-day at all." "Such friends as you two have become," nurse said, "I should have thought you would have persuaded her

not to play at such a foolish game. Have you tried?" "Yes," my friend said, "I did say at first I wouldn't do it; but when she told me her reasons, I saw that she was right, and any way, she has a perfect right to please herself, and I admire her for what she is doing." "Why," nurse said, "you are as bad as she is."

(TO BE CONTINUED).

DISTRICT MEETINGS.

A SUCCESSFUL and well-attended district meeting was held at 9 Knox Road, Portsmouth (London conference), on Sunday, August 24th, 1913, at 3 p.m., President Stewart Eccles and two traveling missionaries being present. After the opening exercises were concluded, and the local and general authorities of the Church had been sustained, Elder George F. Macdonald spoke upon the apostasy from the gospel, and showed that the apostasy has been universal. The sacred duet, "Easter Morning," was rendered by Brother George Cummins and his daughter Minnie. Elder A. J. Sperry referred to the duty of prayer, and of the results obtained by observing it. Showed from the scriptures the work of the Holy Ghost in bringing all mankind to a unity of the faith. The gospel plan was originated in the heavens, and is the same in all generations. President Stewart Eccles exhorted all not to get discouraged in the fight for truth. Showed the mercy of God in giving the gospel to the people on the American Continent as well as to those at Jerusalem.

A district meeting was held in Thrift Hall, Grimsby (Hull conference), August 31st, 1913, President Elias A. Lemon and four traveling elders being present. The first session began at 2:30 p.m. The general and local authorities were unanimously sustained. Elder Alexander Orgill spoke upon prayer. Said it was a commandment of God that we should pray for those things we need. Christ taught His disciples how to pray. President Lemon said we should pray unceasingly. Parents should teach their children how to pray, and he then emphasized the fact that parents will be held responsible for their children up to a certain age. The evening session commenced at 6:30. Elder D. T. Murdock spoke on the establishment of the kingdom of God on the earth in the days of Christ, and explained the laws that are necessary to be obeyed in order to become members of this kingdom. Elder C. A. Barlow said there is an appointed channel through which the Lord reveals His mind to the Church, and no other person would receive revelations for the guidance of the Church. After the evening service a successful street meeting was held.

"NEVER pull yourself up by trying to pull somebody else down. You are sure to get a worse tumble than the other fellow. Besides, it's wrong."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 18, 1913.

EDITORIAL.

GOOD OUT OF EVIL.

Our enemies seem to be spending a good deal of time, and not a little of the peoples money, in their efforts to warn the world against the alleged imposture of "Mormonism"; and they have carried the "Mormon" name, with their attached certificate of evil, to almost every nook and corner on earth, so that no person can be induced by the elders of this Church to accept its principles without the most searching inquiry into their character. Our enemies do not seem to be sensible of the fact that in publishing their opinion of our doctrines and practices so widely as they do, they are really working in line with one of the duties that is imposed upon every "Mormon" elder who goes into the missionary field, which is to require that candidates for admission into this Church shall make a most thorough investigation of its principles, and consider seriously the step which he is about to take before affiliating himself with the "Mormon" people. To be sure the cry of "imposture" which one of the parties in this publicity business is striving so hard to get woven into the fabric of "Mormonism," is quite different, in its way, from the instructions which our elders give in advising people to think the matter over very earnestly before committing themselves to our cause, nevertheless, the effect is just about the same. Then, too, the work of our enemies accomplishes a number of desirable objects which could not be so well effected without their co-operation. One of them is that many undesirable people are thus deterred from uniting with this Church, who under less threatening, or wholly favorable circumstances would do so, and become a detriment to its progress; but as it is there is in the Church a choice membership in general, who are nearly all factors for its advancement. Then again, as matters are conditioned at present, only those of the greatest moral courage and independence of character can be brought into the Church. The advantages which accrue to the "Mormon" cause under these conditions can scarcely be appreciated at their true value. To notice but one of them, we now have an almost absolute guarantee against such a thing as a Church panic ever occurring among the "Mormon" people, no matter what crisis may confront them. They have given evidence of this fact on many occasions when the calmness of their demeanor under the severest

tests showed the sterling qualities of their metal. Finally, the work which our enemies are doing relieves us of the task of showing the world that people are not blindly led into this Church. Every man, woman and child of accountability is warned to be on his guard against "Mormonism," and as might be expected, a thorough investigation is made before it is accepted, and so the propaganda of our principles goes forward, all the while our enemies working their part of the program with zeal. Nothing else of which we have any knowledge has ever been held up to public inspection and criticism so effectively, and for so long a time, as "Mormonism," and has ever been affected disastrously in a less degree. Its onward march has not been stayed. From a beginning, when its alleged feebleness was made the subject of worldly scorn, it soon passed that stage of its history, and was then looked upon as being a "menace" to false principles or systems of religion, until now the confession is openly made in some quarters by sectarian ministers, who have long opposed it with might and main, that their efforts are powerless to stay its progress, and the work is characterized as "the onrolling giant of 'Mormonism.'"

The acknowledgement of their impotency in its presence is otherwise very freely made, too, as any one can observe by their efforts to get a number of the most powerful political governments on the earth to come to their aid, and pass such drastic laws against "Mormonism" that it shall have no abiding place among men. Just here they are making a great mistake against themselves, but that is characteristic of those who are engineering the anti-"Mormon" cause. They are publishing reports of the strength of this work to the utmost bounds of the earth, and so cannot fail to be attracting the attention of thinking people to it—precisely the class of people for whom this Church is seeking. Such men and women now see in it something very different from what it was represented in earlier days—represented then as a system, rather an aggregation of absurdities, without cohesion, real principle, unity or vitality sufficient to prolong an existence beyond the day when death should summon its only alleged sustainer Joseph Smith, or later Brigham Young, from its leadership. To such people it is now very evident that in forming its estimate of "Mormonism" the world has made a great mistake, and some people of great learning and influence are now trying to determine the size of the blunder that has been made. Our anti-"Mormon" co-laborers will not let them think it is a thing of feebleness. They insist that it shall be regarded as a giant in strength, and studied from that point of view. No power yet exerted against it has been able to overthrow it, or to shake its foundation in the least. It rides in triumph over every obstacle with which men try to impede its progress. If sectarianism had not fought it so fiercely these matters would not have become so

apparent and significant. It has taken the conflicts through which this Church has passed to demonstrate its power. Almost any kind of a boat can ride safely in a quiet harbor, but the ship which can breast the raging billows of the sea without a creak or groan in any of her timbers, is staunch, and so many are looking to "Mormonism" as the religion which is going to come unscathed through the crash of systems, social and religious—which even the ordinary observer of current events clearly perceives is impending, and drawing near with a most ominous aspect.

Not only are the enemies of this work thus calling the attention of the world to its power, which, though in its earthly manifestation is but youthful, has, nevertheless, already developed the strength of a giant, but they are also demonstrating that certain prophecies which have been made respecting it are being fulfilled in spite of all that the combined efforts of the sectarian world can do to prevent their having this seal of their divine inspiration affixed to them. The situation is most interesting and instructive. The lesson which, it seems, the Almighty designs to teach the world by means of it, is weighty with significance and its notes of warning.

Following are some of the prophecies which have been uttered respecting the progress and stability of this work—this Church, "Mormonism," as commonly known. They read thus: "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of of the earth. Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall all be fulfilled * * * Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled" (Doctrine and Covenants, Sec. 1: 4-7, 37). Again: "For Zion must increase in beauty; * * * her borders must be enlarged; her Stakes must be strengthened" (Doctrine and Covenants 82: 14). Further, "For she shall not be removed out of her place. I, the Lord, have spoken it. Amen" (Doctrine and Covenants 90: 37). Finally, by way of assurance that the saints need have no fear concerning the faithfulness of the Lord, He has bound himself with an oath, in behalf of Zion's interests, for we read, "And he hath sworn by the power of his might, to be her salvation and her high tower" (Doctrine and Covenants 97: 20).

There are other passages of a like tenor which might be submitted; but these suffice to show that very definite prophecies have been uttered respecting the progress and stability of this work—that nothing can overthrow it or even impede its onward march.

The situation, as we have said before, is interesting and significant—doubly so because of the course which the anti-"Mormon" elements have pursued from the beginning in relation to this Church. If they had let it alone and had not made such efforts—determined and desperate—to retard its progress and to crush it utterly by the employment of all the means at their command, whether fair or unfair, we could then show that these prophecies had a fulfilment in one aspect only, that is to say, in its enlargement or growth, a fulfilment which would lose much of its effectiveness in its appeal to our consideration as being brought about by favorable conditions, and without involving the manifestation of any unusual power in its accomplishment, While as the case now stands we, and all peoples with us, know that this success has been achieved in the face of a world that has opposed its growth, in spite of the fact that the worldly learning and wisdom of this most enlightened age, that the time honored traditions of past centuries—that the stings of social ostracism—the torch of the mobocrat, the bullet of the assassin—the threatened danger of armies—the menace of expatriation, all and singly have had to be met and overcome before the growth of the Church could be effected. In this fact there is evidence that this work is directed, and its success achieved by some power that is superior to all the mighty forces that are arrayed against it. This fact is clear, and it is a mere waste of time to argue the case from any other standpoint. A machine with a capacity for doing a certain amount of work under favorable conditions, cannot do that same amount under those that are unfavorable and that are specially designed and used to prevent it from doing any work at all. If two inventors should offer us two differently constructed machines which were designed to do the same kind of electrical work, for example, and one of them (A) should say that his rival might have the privilege of doing almost anything he pleased to prevent his (A's) from working just as he claimed it would, whether his rival and people generally, tried or did not try to prevent its doing so, we should have the manifestation of a strange phenomenon. It could not be accounted for on ordinary, natural principles. We would admit there was some power in such a contrivance that was supernatural. But we know that such a machine cannot be constructed by man. Yet just such a phenomenon the "Mormon" people, with the co-operation of their enemies, are enabled to offer to the view of the world in the growth and success of this Church. The anti-"Mormons" have tried to cripple it, destroy it, blight its influence—they have derided it, cursed it, invoked the aid of their gods against it, made friends with their foes to oppose it; but all in vain. "Mormonism" has gone forward with sublime confidence in the ultimate success of its mission. The presage of future growth is the harvest of the past and of the present which it is reaping. The

little stone that was cut out of the mountain without hands has become the "onrolling giant," which none can stay.

In such facts as these the world may find the testimony which it has, by its own acts, made so patent to all, namely: that the power which is directing and controlling this work is not earthly, but supernatural, and hence divine, and in view of the present status of the contest between the world and "Mormonism," the voice of wisdom dictates that it is the safest policy to let it alone, if one cannot assist in its advancement, lest he shall be found to fight against God Himself, and the easily read signs connected with it testify that those who oppose it are so doing.

T. W. B.

CONFERENCE OF THE SOUTH AFRICAN MISSION.

A CONFERENCE of the South African mission of the Church of Jesus Christ of Latter-day Saints was held at 34a Old De Beers Road, Kimberley, Cape Colony, on August 9th and 10th, 1913.

There were present of the South African mission: President Franklin J. Hewlett, Elders James H. Ockey, Clifford S. Hodgson and Leland S. Tate from the Cape conference; President John E. Hunter, Elders June B. Sharp, Earl J. Soelberg, Walter H. Mathews, D. Vernon Shurtliff and Milton P. Fletcher from Bloemfontein conference; President Joseph F. Hintze, Enoch R. Larsen, Willis E. Spafford, J. Clyde Coult and William L. Barker from the Transvaal conference.

These elders all met in Priesthood meeting on August 9th, and received instructions and appointments. They reported their respective branches in excellent condition, and had great hopes for future success.

The first session of the general conference was held at 7:30 p.m. on August 9th, 1913, President Franklin J. Hewlett presiding, Elder June B. Sharp, acting chorister, and Sister Katie E. Bryant, organist.

The meeting commenced by singing, "O'er the gloomy hills of darkness." Prayer was offered by Elder Earl J. Soelberg. Service was continued by singing, "What was witnessed in the heavens?"

President Hewlett said he was well pleased with the reports of the elders, and could truthfully say that the South African mission was in a better condition than it had ever before been since he came into the field.

Elder Leland S. Tate said he had a testimony of the truth of the gospel, and was proud to have the privilege of bearing it to those present. Spoke on salvation for the dead, quoting passages from the Bible to prove his statements.

Elder Willis E. Spafford said he rejoiced in his missionary labors, and had passed through many peculiar experiences. Spoke on the parable of the sower, applying it to the people of Africa at

present. Said he had met many people who knew that "Mormonism" is true, but would not unite with us because they could not stand the persecution that is directed against those who become members of our Church.

The Kimberley quartette then rendered very forcibly the hymn, "Behold, 'tis eventide."

Elder Walter H. Mathews said the gospel, as preached by the "Mormon" elders, is not new, for God has been revealing His truths to man ever since the world was created, and would continue to do so. Said he knew the gospel is true, and that it will stand the test.

Elder June B. Sharp spoke of the message the elders bring to the world. Said the Book of Mormon is the word of God, and not that of Joseph Smith. Said that many prophecies in the Bible could not be fulfilled except by revelation. Quoted passages of scripture showing God's promises to reveal His will in the latter days.

President Hewlett said he felt that the time had been well spent, and had enjoyed very much the remarks of the elders.

After singing, "Do what is right," prayer was offered by Elder James H. Ockey.

The second session began at 10 a.m. on August 10th, 1913. Singing, "O, say, what is truth?"

Prayer was offered by Elder D. Vernon Shurtliff. Singing, "An angel from on high."

President Hewlett then said order was the first law of heaven, and so it was with our Church. Said all things in it must be done in order and by common consent.

Elder James H. Ockey, mission clerk, then read the names of the Church authorities, all of whom were unanimously sustained.

President Franklin J. Hewlett was sustained as president of the South African mission, and Elder James H. Ockey as mission clerk.

Elder J. Clyde Coult then spoke on the restoration of the gospel. Compared the works and teachings of Jesus Christ to a tree, the roots of which always remain ready to spring forth in due time.

Elder Enoch R. Larsen spoke of the great persecution that comes to all men who present new divine truths to the world. Told of the persecutions raised against our first Church leaders. Said all men who live godly lives in Christ must suffer persecution.

The Kimberley trio sang, "Dear to the heart of the Shepherd."

Elder Milton P. Fletcher spoke of Christ's mission on earth, saying that Christ came with a gospel of love. Said many ministers of the world make religion a profession rather than a duty. Said it was the duty of parents to set good examples for their children to follow.

Elder William L. Barker then spoke for a time on the mission appointed for the Prophet Lehi to fill. Told of his righteousness

and love for God; his reasons for leaving Jerusalem, and God's revelations to him while traveling in the wilderness. Said he knew that the Book of Mormon is the word of God.

President Hewlett then spoke of the experiences and advancement that elders receive by coming into the mission field. Said every faithful elder always is willing to go where the Lord wants him to go. Urged the saints to be humble, and to aid and assist the elders in their work.

After singing, "O ye mountains high," prayer was offered by Elder Walter H. Mathews.

The afternoon session of conference commenced at 2:30 by singing, "Prayer is the soul's sincere desire." Prayer was offered by Elder Leland S. Tate. Singing, "How great the wisdom and the love."

The Sacrament was administered by Elders June B. Sharp and Milton P. Fletcher.

Elder Clifford S. Hodgson then spoke on the spirit of repentance. Said that this spirit often makes man miserable by showing up his dark and sinful works. Said that the man who thought himself saved was in great danger of falling, and that the spirit of repentance should make him feel humble.

Elder Earl J. Soelberg said he felt sure that he had a heavenly Mother as well as a heavenly Father, and that "Mormonism" was so broad that the world would not accept it. Said he rejoiced in the gospel, and all could attain to the highest glory by obeying God's commandments.

A solo was then rendered very forcibly by Elder June B. Sharp, "Have I done any good in the world to-day."

Elder James H. Ockey spoke of man's mission to earth. Said the teachings of the Latter-day Saints explained where man came from, what he came here for, and where he went when he left this world. Said a man's spiritual success in this world depends upon one commandment, which is, "Love thy God with all thy mind and might, and thy neighbor as thyself."

Elder D. Vernon Shurtliff then spoke, taking for his subject "The light of Christ." Said this was the power that is holding up the universe and lightens man's understanding and quickens his mind. Said the light of Christ understands the attributes of man and would tend to build him up rather than pull him down. Bore his testimony and urged the saints to remain true to the faith.

President Franklin J. Hewlett said he felt that all present had had a spiritual feast. Said he knew that God would continue to reveal many great and glorious things pertaining to His kingdom.

After singing, "We thank Thee, O God, for a Prophet," prayer was offered by Elder J. Clyde Coult.

The concluding session of the conference was held at 7:30 p.m. Singing, "Come, come, ye saints." Prayer was offered by Elder Willis E. Spafford. Singing, "O, my Father."

The infant child of Brother and Sister Clark was then blessed and given the name of Herbert Stanley Clark, Elder John E. Hunter acting as mouth-piece.

Elder Joseph F. Hintze (president of the Transvaal conference) then spoke of the advantages derived from obeying counsel. Said the hardest tasks faithfully done always bring the greatest blessings. Spoke of the persecutions heaped upon those who accept the Latter-day Saints' religion. Said the elders were preaching the gospel for love, and not for gain.

Elder John E. Hunter (president of the Bloemfontein conference) spoke, briefly relating the message of the elders, and bearing his testimony to the truthfulness of the gospel. Warned those present of God's promises which should take effect before the second appearing of the Savior. Said man came to this earth of his own choice, and was given his free agency to waste or make good use of his talents. Said he was not ashamed of the gospel, for it was the power of God unto salvation, and his greatest desire was to serve his God and return to his loved ones, spotless from the sins of the world.

A duet, "Jesus, lover of my soul," was rendered by Sister Grotique and Elder June B. Sharp.

President Franklin J. Hewlett then spoke of the glories of the gospel of Christ. Said God must have His representatives and ambassadors as earthly kings and rulers of states have theirs. Cited scripture to show that God sent His angels to earth. He thanked the saints for their kindness, and also Elder Sharp and Sister Bryant for their assistance.

After singing, "High on the mountain top," benediction was pronounced by Elder Clifford S. Hodgson.

ELDER JAMES H. OCKEY, Clerk.

FROM THE MISSION FIELD.

Baptism.—On September 12th, 1913, a baptismal service was held at Middlesbrough Corporation Baths (Newcastle conference), when one soul was added to the Church of Jesus Christ of Latter-day Saints. Elder Jonathan C. Gibby officiated.

Successful Socials.—The saints of the Northampton branch have recently given two successful socials at their chapel, St. Michael's Road. One on Tuesday evening, August 26th, 1913, in honor of Elder J. M. Jones; and the other on September 2nd, 1913, in honor of Elder Joseph H. Watts, on the occasion of these elders leaving for new fields of labor to which they have been assigned. Each evening an interesting program was rendered, and other appropriate exercises followed. Suitable tokens of esteem were presented to the elders who are thus called to leave the saints and friends in Northampton.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

CHURCH HISTORY.

LESSON XXXIII.—THE PAST POLITICAL SITUATION IN UTAH.

Textbook: One Hundred Years of Mormonism (Evans), pp. 485-99.

I. THE STATE OF DESERET.

1. Constituency of the inhabitants of Utah. (a) "Mormons." (Great majority.) (b) Non-"Mormons."
2. Organization of provisional government. (a) Officers. (b) Memorial to Washington—its reception there.

II. TERRITORIAL GOVERNMENT.

1. Organization. (a) First officers (local). (b) Officers sent here.
2. The Brocchus episode. (a) Character and purposes of Brocchus. (b) His speech against the saints—effect. (c) Departure of Brocchus and others for the east. (d) New officers.
3. Political parties. (a) The People's Party. (b) The Liberal Party. (1) When organized. (2) Some of its leaders. (3) Purposes and workings.

III. STATEHOOD.

1. Successive attempts to obtain statehood. (a) Early efforts. (b) Later efforts.
2. The "Manifesto" and statehood.
3. Organization. (a) Enabling act. (b) Constitutional Convention. (c) Officers.
4. Later friction in Utah. (a) The Roberts' case. (b) The Smoot case.

DIED.

RICHARDSON.—At Oldham (Manchester conference), August 21st, 1913, Elizabeth Richardson; born April 30th, 1845, at Salford, near Manchester. She was baptized July 13th, 1912, by Elder Benjamin Layton, and during the remaining period of her life lived a true Latter-day Saint, and died in full faith of the gospel.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL;

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.